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Or else the following into your worst Ionic, in the style of Herodotus.

In the Atlantic Ocean, and nigh upon Cornwall, are some islands called anciently

Cassiterides, or the tin islands, but now sur-named Silly, which are much to be admired for their wonderful use and excellence. For therein does tin grow in such plenty that the inhabitants pass a most loveable life, being ever able to pay their debts, from having plenty of *tin*. These islands were first discovered, according to tradition, by a man of Cambridge, who being plucked on a time, and having likewise great debts, determined nobly to go in search of them upon the bare report. Therefore letting himself down at night time from his college window, while the porter slept, and being armed with an Ainsworth's dictionary for defence, he descended to the Cam, and taking a skiff went along with the stream, through much wild and barbarous country, as was to be expected in those times; till in the end, after ten days' travel, he reached the sea coast, with much danger from the savages, which nevertheless he escaped bravely, by wielding of his dictionary. From the coast he proceeded by land till he came opposite to a small island, which having reached by swimming, he found thereon much tin, lying in heaps of sovereigns along the shore. Like-

wise the trees had for leaves bank notes, whereof some were of five pound and others of ten pound, according to their age. Seeing which, he stuffed his pockets, not excepting even his fob, with the last mentioned, wisely neglecting the first. But perceiving the islanders to approach, he was forced to flee, and thus escaping to land by swimming reached Cambridge in thirteen days, where he paid all his own debts, besides those of his friends, albeit not a few of the notes had been destroyed by the salt water. Since his time many undergraduates in debt have gone on the same journey, but as yet no one hath succeeded, which is much to be lamented.

A True and Faithful Account of the Cassiterides, or Tin Islands, by Herodotus Britannicus, in his History of Undergraduates.

Historical Questions.

1. Give a particular account of the earliest town and gown rows recorded in history. Are there supposed to have been gown and town rows in Athens when it was the University of the world?

2. Does history say how many caps were broken in the last gown and town row, when Oxford was entertained by the Queen?

3. Livy says, that the "equites" of Rome were called "celeres" originally. How does Niebuhr prove this to be an historical fable, signifying that the Roman knights were generally *fast* men?

4. Give an account of the number of horses driven to death last term, and compare the cavalry of Alexander with that of Oxford and Cambridge.

5. What historical associations are connected with brandy and water? Give an account of the rise and progress of drinking in the Universities, and shew in what way our ancestors used to get drunk when at college. Give also a correct analysis of that philosophical work called Oxford Night Caps.

6. We read in the history of Greece, that it was first peopled by means of migrations. Shew how the same principle still works at Oxford and Cambridge. And explain the

terms "licet migrare," and "exeat," by an historical reference to the causes which in general produce these migrations from one college to another. What was the most famous migration of this sort last term?

7. Give a full account of the last steeple-chase, detailing minutely the different falls that occurred, and what parts were bruised. Draw also a map of the ground, and explain the geographical position of each rider and of his horse respectively at the close of the chase.

8. How long ago is it since the wild beasts were in the town? Give a clear narrative of the row which occurred with the authorities on that occasion. Who was the gentleman with a glazed hat, who told one of the authorities that he might go to a place that need not be mentioned? and what did he gain in return for this proper exhibition of spirit?

9. Give a succinct account of the origin of the Debating Society, explaining the alterations in its government since its commencement, and the influence of certain

laws lately passed, towards producing a democratic spirit.

10. Draw up a statistical account of the impositions set last term ; distinguishing between those which were written by the man himself, and those which were paid for. Explain likewise in what parts of the town those persons live who gain an honest livelihood by writing impositions for the men ; and conclude by drawing up a table of the fluctuation in prices paid for impositions during the last ten years. Compare likewise the Cambridge and Oxford system of impositions.

11. How many bulldogs receive bloody noses on an average every term, and at what period of history did the application of the term bulldog first begin ?

1. Under what class of revenue do you put the income derived from knocking in ? Compare the revenue of Oxford, in this point of view, with that of Athens in the time of Aristides.

2. Describe faithfully the last match at pigeon shooting.

3. Who is the best tailor in the University? Account for the invention of swallow-tailed coats, and describe accurately the rise and progress of pea-jackets, and in what their flashness consists.

4. What Greek books burn best for lighting a cigar?

5. Give a clear account, with the chronology, of the painting red of all the doors of Christ Church, and compare this with the mutilation of the Mercuries at Athens, before the expedition to Sicily.

6. Shew what may be learnt of the history of the University from the philosophy of its flash language. State the metaphysical derivation of the Cambridge words *mumpton* and *spitting a cantilene*; and explain the principle upon which it is that Cambridge men use more terms of this kind than Oxford men.

7. Niebuhr, from observing that caps have tassels, and that the streets of Oxford are not macadamized, comes to the conclusion that the University was originally inhabited by Pelasgi, which he further confirms by observing, that the inhabitants of it depart and return periodically, according to the vacations, in which we see the very migratory principle of the Pelasgi exemplified. State the force of the argument.

8. Explain the use of dumb-bells and pokers in storming citadels, comparing the late attack of the undergraduates upon the Theatre with the siege of Plataea. It is reported that one of the dumb-bells was covered with red leather; shew that this is contrary to fact, from your own observation.

Translate into your worst English the following account of an event at Cambridge, last term.

Jamque, duobus lampadibus fractis, contra eam quæ tertia stat in vico, progrediebantur, quum subito, laniariis canibus sti-

patus, Proctor supervenit. Is jam antea, dum in inferiore vici parte versatur, sonitus gliscentes audiverat; quibus excitus, collegâ relicto, ad tumultum cum majore copiarum parte, summa celeritate processit. Ejus adventu perculsi proximi duo fugam capessunt. Tres jamdudum vino gravati, et pugnare et fugere æque impotentes, manu statim capti sunt. Hos ad collegias suas Proctor ferri jubet. Ipse duobus canibus stipatus cæteros duo persequitur, quorum alter dux facinoris fuerat. Et ille quidem comitem arripiens "curramus" inquit; "Proctor adest. Cito pede opus est." His dictis, ambo per vicum quemdam devium versus rivum profugiant. Proctor cum canibus insequitur. Jamque togati juvenes marginem prope rivi tetigerant, quum alter, pede lapso, in gramen humidum sternitur; alter (atque idem dux facinoris fuit) a cane arreptus, sanguineum nasum ei dat, deinde in rivum se projicit, ad ripam oppositam nando se laturus. Hic Proctor paulisper se inhibuit, neque enim nare didicerat et Autumnus erat: duorum præterea ejus canium alter togatum juvenem qui prolapsus erat, vix tenebat; alter sanguineum suum nasum abstergens vix

cernere præ lachrymis potuit. Jamque dux facinoris ad alteram prope ripam accesserat, quum subito, Proctore scapham per marginem quærente, canis vulneratus pudore victus in rivum salit. Celeriter ad ripam oppositam pervenit. Illic dubius in noctis tenebris, ad quem locum hostis se abripuisset, per duas horas frustra se versat, omnes locos explorans. Re infecta ad Proctorem super pontem redit. Proxima die Proctor concilium collegæ et Proproctorum vocat. Rem cunctam, quo ordine gesta fuerat, exponit. Tribus togatis qui primi capti sunt quingenti versus imponuntur. Ille qui ad rivum prolapsus erat ad rusticandum terminum it. Dux facinoris non punitur, neque enim agnoscere potest.

LIVIVS NOVUS, lib. viii. cap. 7.

Moral Essay.

The evil tendency of reading slow in chapel considered with respect to breakfast parties and hunting appointments; shewing how far a man has a moral right to read slow; and what, according to Aristotle's the-

ory of the habits, are the proper requisites in a human being for getting fast through a chapter of the Old Testament.

Translate the following into the style of Horace's Epistles, as badly as you can, introducing the greatest number of false quantities that you can think of.

A tradesman's son, whom once I knew,
 No matter when, or where, or who,
 Bred at the desk to daily rounds
 From pounds to pence, and pence to pounds,
 Seiz'd with a sudden fit for knowledge,
 Determin'd straight to go to College;
 The thing was done as soon as said,
 A cap with tassel decks his head;
 He buys three teacups of his scout,
 One with a saucer, two without,
 And by kind Alma takes his stand,
 With gown on back, and stick in hand.
 Friends call and ask him out to dine,
 To breakfast some, and some to wine;
 Saving is what he takes delight in,
 He goes whenever they invite him;
 On others' wine gets wondrous merry,
 And, drunk with port, still calls for sherry.
 Meanwhile to pence and farthings true,
 Though rich as Croesus, or a Jew.

He quite forgets to ask his friends,
 To taste his own, and make amends ;
 "The man is stingy," flew about,
 "Stingy's the word," his friends cried out,
 And straight devised, from animosity,
 To trick him into generosity !
 "I've heard," says one, "you've got some port,
 "Of a most truly wondrous sort ;
 "Let's have a taste, I wish to try it,
 "And if you choose would like to buy it !"
 This said, he op'd the bin, and spied
 Four dozen bottles side by side,
 Demands two forks, the cork to draw,
 And finds the wine without a flaw !
 Just at this time, (as 'twas agreed,
 In case the first friend should succeed,)
 Another thirsty friend drops in,
 "Oh, ho," says he, "you've op'd your bin !
 "Give me a glass, we'll drink at ease,
 "Or else a tumbler, which you please."
 He takes a chair, (of which were plenty,)
 No sooner sat, the bottle's empty !
 Another bottle sees the light,
 Another friend appears in sight,
 Walks up the staircase, kicks the door,
 Drinks up his glass and calls for more ;
 Our host reluctant, sees his cheer
 Like smoke appear and disappear ;
 While drinkers fresh come every minute,
 And seem to take a pleasure in it.
 At last, when all his wine is gone,
 Himself grown drunk *from looking on,*

Runs into Quad, kicks up a row,
 And breaks four panes, he don't know how,
 For which next morning he is fated
 For two terms to be rusticated;
 And learns at last, in his sobriety,
 How to get drunk with due propriety;
 Nor when to tippling he is prone,
 To swill his friends', but spare his own.

A Fact of 1833, versified in the manner of Swift.

Historical Essay.

The origin of boat races in the University, with a detailed account of the principal victories gained in them since their commencement, tracing their influence upon the morals and studies of the place, and comparing the Athenian navy at the death of Pericles with the navy of Oxford and Cambridge.

*To be translated into your worst Latin Prose,
 in the style of Cicero's Orations.*

Mr. President, the honourable member is mistaken; for I beg leave to affirm, in the

most distinct and positive manner, that when I said of the honourable member that he spoke an untruth, I meant *nothing whatever* against his private character. But to return to the question before the house, if there be any gentleman here who has at heart the interests of this society, and therefore of the University, and therefore of the world; if there be any gentleman here who respects virtue and reveres antiquity; I beseech him again and again to consider most seriously the disastrous consequences that must inevitably result from the *admission of dogs*, however small, into the reading room. It is very easy for honourable members to say that *dogs are admitted* at the sister University; that it is a shame to *keep them out in the street*, while we ourselves are sitting snug over our newspapers; or that they will always be *barking at the door* so long as they are kept out. All this is very easy to say, Mr. President; but I appeal to facts; I appeal to the articles and ancient statutes of this society, in which it is expressly stated that dogs be not admitted. I am sure I have no enmity against dogs, Mr. President. They are very useful

and excellent animals in their place; but if once admitted into our reading room, be assured they will overturn the inkstands; they will tear the books to pieces; they will smear the carpet with mud from the streets; they will dirty the trousers of honourable members; and finally and eventually will not rest, till the ancient honours of this society are become the common property of the scum of creation.

Speech by a Tory in the Debating Society at Cambridge,
against the admission of *dogs* into the *reading room*.

*Or the following, in the style of Cicero's
philosophical works.*

The custom of sending in bills to young men at college, is a thing plainly contrary to the usages of morality and the principles of religion. But what is more than all this, it is opposed to my doctrine of expediency, as is to be seen in the following respects. It curtails generosity, that noblest principle of our nature, since men sometimes do not give champagne at parties because they cannot afford it, and are afraid of having to pay.

for it afterwards. It condemns the human species to innumerable petty vexations, for the sight of bills is odious to all, especially when one has no money. It corrupts that serenity of mind which philosophy requires. It has a strong tendency to destroy all charitable feelings between a gentleman and his tradesman. It checks the circulation of capital, for it prevents tradesmen from failing. It gives shopkeepers a facility of cheating, enabling them as it does to send in the same bill twice with additions of what one never bought. It promotes the extinction of the gentry; for if a man pays he loses his money, if he does not pay, his honour. Such are some few of the evil consequences which result from the too prevalent custom of sending in bills; an impropriety on the part of tradesmen which deserves strong censure from the legislative powers. It is to be confessed, indeed, that if the custom were destroyed, it would occasion the misery of some few private shopkeepers, but what is this compared with the happiness of the whole human race, more especially the higher classes of it, which, to all appearance, have the opposite principle

of not paying implanted in their nature, (for here I am constrained to allow a moral sense,) as one of the first duties of morality.

From Paley's Moral Philosophy, in Lord Brougham's improved edition.

Critical Questions.

Explain the use of the word Brick in the following sentences:—As fast as a brick. As slow as a brick. As idle as a brick. To read like a brick. To run like a brick. To swear like a brick. To ride like a brick. To be as drunk as a brick. To be a brick. As hungry as a brick. An old brick. A young brick. Do you suppose this phrase to be borrowed from ancient authors? If so, what author is it who uses the corresponding Latin or Greek term in the same manner?

2. Explain the expressions "you're sold;" and "a fine sell;" and shew from the *Antigone* what Greek word is used in the same manner.

3. Soft fades the sun; the moon is sunk to sleep;
Through heaven's blue fringe the stars serenely
peep.

An azure calm floats o'er the breathing sky,
Like Memory brooding over days gone by;
And while the owls in tender notes complain,
Grim Silence holds her solitary reign.

From which of the Oxford or Cambridge Prize Poems are these lines taken? Explain their beauties, and give parallel passages.

4. Has any Prize Poem appeared for the last ten years at Oxford or Cambridge, without the sun, moon, or stars in it? Explain the use of these great auxiliaries to verse-making; and shew how inferior the ancients are to the moderns in the number of their suns, moons, and stars.

5. Are you acquainted with any other use of the sun and moon besides this use of helping writers of prize poems? Give reasons why these authors have not made an equal use of comets, especially when modern science has discovered there are so many to spare.

6. Trace analogically the application of the word coach, when it is said by a man, that he has "just taken such a coach to help him through his small."

7. Longinus says of swearing, *"Ἔστι δὲ οὐ τὸ ὅπως οὖν τινα ὀμόσαι μέγα, τὸ δὲ ποῦ, καὶ πῶς, καὶ ἐφ' ὧν καιρῶν, καὶ τίνος ἕνεκα.* That is to say, "the excellence of swearing consists in the manner, the place, the occasion, and the object, being all fitting." Compare ancient and modern swearing in this respect, and give a philological history of swearing from the dark ages to the present times; explaining the true standard of correct swearing, from the metaphysical system of man.

8. Among old writers Plato and Xenophon are great swearers, being very frequent in their use of the term "by Jove." Compare these two great philosophers in this point of view.

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1. Tres fratres Coeli navigabant roundabout Ely.
Omnes drownderunt qui swimmaway non potuerunt.

Shew the false quantities in these lines.

Who are the *tres fratres* supposed to have been? How many were drowned according to the last line? At what era of Cambridge did this important event occur? and what poet is supposed to have written the lines? Give Heyne's reading of the fourth word in the second line, and shew on what ground Porson objects to it.

2. Dr. Bentley argues that Phalaris was not plucked at college. Upon what grounds? State the argument.

3. When a man is trying to remember a thing it is common to say, that "he feels it at his fingers' ends." Shew how this expression took its rise from the custom of writing problems and chronological tables on one's nails, just before going in to be examined.

4. Explain philosophically the following terms: gip; scout; no end of clever; a tough chap; a splendid man; a shady man; and any flash terms that you can call to mind.

5. The words, mala ducis avi domum, have been construed, "thou bringest apples to the house of thy grandfather." What does Bos object to this mode of construing the words? A certain learned Oxford editor has construed, as follows, the following pieces of Latin and Greek: explain his arguments for such an interpretation of them.

* Ἀμφὶ δ' ὀφθαλμοῖς φόβος. Persæ. *My eyes! if I'm not in a fright.* Θαρσείτε παῖδες μητέρων τετραμμένοι. Sept. contra Theb. *Shew your pluck, every mother's son of you.* Ite capellæ. Virg. *Go it, you cripples.* Marinum equum. Plin. *A horse marine.* Ἀπονυχιῶ σου τ' ἂν πρυτανεῖω σιτία. *I will cut off thy battels in the buttery.* Nostri pugnant rari. Cæsar. *Our men fought uncommon.*

6. Distinguish between a drag, a tandem, a buggy, a gig, a phaeton, and a coach.

7. When Cicero designates himself as Novus homo, does he not simply mean that he was a Fresh-man? Compare the two terms.

8. Translate every oath that you use into Latin and Greek, according to the learned Dammii Lexicon.

Translate the following into your worst English.

Oh fortunatos nimium sua si bona nôrint
 Sleevatos bachelors ! neque enim sub sidere nightæ
 Ad bookas swéatant ; nec dum Greattomia quartam
 Lingua horam strikat, saveall sine candle tenentes,
 Ad beddam creepunt semisleepi ; nec mane prima
 Scoutus adest sævus tercentum knockibus instans
 Infelix wakare caput. Sed munera mater
 Ipsa dat. Alma illis, keepuntque secantque chapellam
 Quandocunque volunt. Si non velvete minaci
 Ornati incedunt, non pisces ad table higham
 Quâque die comedunt, ast illis cuttere semper
 Quemque licet tutorem, illis lectura nec ulla,
 At segura quies, et nescia pluckere vita.

1. Explain the uses of sleeves, comparing ancient and modern sleeves. What substitutes did the early Romans use for pocket handkerchiefs. Describe Cicero's pocket handkerchief, mentioning the most remarkable holes. Was it marked with his name ? At which corner ? In patent ink, or thread ? And by which of the maids ?

2. Prove to which of the Universities these verses apply from the third and sixth lines.

3. Shew from internal evidence at what period of history these lines were composed. Give the history of the most remarkable dog-latin poets; and analyse the most famous poem of this kind that has appeared in this century.

4. Porson reads shoutibus instead of knockibus. Heyne has proposed bawlibus *suo periculo*, and the very learned Oxford editor chooses for his reading kickibus. Shew why the present reading is preferable, from what historians tell us concerning the manner in which scouts used to wake the men in those times.

5. Does not the poet seem to exaggerate the privileges of bachelors, in what he says concerning their cutting chapel. May not this be accounted for, by supposing him to have been an undergraduate?

6. From what part of these verses does Virgil seem to have borrowed?

7. Translate the following into dog English :

Tum forte in turri, sic fama est, reading man alta
 Invigilans studiis pensum carpebat, at illum
 Startulat horrid uproar, evertitur inkstand—ibi omnis
 Effusus labor, impurus nam labitur amnis
 Ethica per Rhetoricque.—
 Qualis ubi ingentes, coacha veniente, portmantos
 Greatcoatosque bagosque humeros onerare ministri
 Bendentis vidi, quem dura ad munia mittit
 Angelus aut Mitre, vicinave stella Gazellæ.

By what poet of what era were these verses composed? Give a chronological history of the principal events in his life; mentioning whether he is noticed by any contemporary poet.—What reading has been proposed by Heyne instead of “portmantos,” for the sake of removing the false quantity? Is this poet in general very particular about his quantities? May we not infer from the expression “quem mittit Mitre,” that the author had in view a certain bishop?—What was the name of the person so poetically termed “reading man?” and to what fable is allusion made by the term “sic fama est?”—Shew how Mr. B*** cannot be the gentleman alluded to.

Logical and Rhetorical Questions.

I. Aristoteles novus, among other characters which he sketches in his Rhetoric, says of the freshman, as follows :

“ Now the freshman differeth from the man of standing in these respects. He often weareth his cap and gown, sometimes bearing a walking-stick also. He calleth another, “ Sir.” He speaketh of the boys at his college. He determineth on a first class, scorning less. He attendeth lecture with reverence. He approveth not the manner of dining. He respecteth the grass-plat. He thinketh at chapel that all others be looking at him. He seemeth ashamed at his own wine party, making excuses many. He putteth on a grave countenance in passing the Proctor. He looketh this way and that way in walking. He appeareth proud of something. He despiseth schoolboys. He buyeth one cigar. He beggeth your pardon if you upset his skiff. He useth often the word Governor. He buyeth a large lexicon. He thinketh it time for him to fall in love. He goeth to bed at ten. He writeth home once a fortnight. He weareth a long

tassel to his cap. He payeth ready money, refusing discount as dishonourable. He telleth you concerning his uncle. He purchaseth a Calendar to see his own name therein. He toucheth the bottle with reverence. He buyeth false collars, changeth shoes for boots, sporteth straps, and of all great things considereth the University to be the greatest, whereof in his own mind himself formeth no small portion."

Explain this character by a reference to persons whom you know, and refer each point to the wrong head in the Rhetoric.

2. Illustrate Aristotle's sketch of youth, middle age, and old age, from the above character, and from the two following sketches of the same gentleman at two other stages of his college career.

*The same person when he hath passed his
Little-go.*

He getteth tipsy twice a week. He cutteth chapel and lecture. He buyeth a pea, and taketh to him a swallow-tailed coat. He promoteth rows. He sporteth a blue and white shirt. He sweareth genteelly.

He talketh loud against bigotry. He buyeth cigars by the box. He borroweth a pink. He ridiculeth his former self. He considereth a quantity of bills to be gentlemanly. He boasteth of cutting the Proctor. He thinketh a first class a slow thing. He liketh to be seen with one who hath been rusticated. He acteth contumeliously at collections. He knocketh in late. He scorneth tea and bread and butter. He dineth seldom in hall. He preferreth shrewdness to learning. He writeth home once a term; and that for money. He buyeth translations. He considereth ladies to be a bore. He hath a good hand at whist, but chooseth rather to play with beginners. He cutteth his reading friend, as being slow. He shieth at the tutor's window, if there be others looking on. He encourageth whiskers. He killeth hacks. He selleth his large lexicon for ready money. He desireth to be in the army; considering of the University that it is a mean place, and becometh not a man that knows the world, and hath spirit.

The same when a Bachelor.

He consoleth himself by thinking that he

could have done better if he had pleased. He affirmeth that he hath never enjoyed himself. He keepeth a quiet pony. He considereth a fellowship to be a good thing. He payeth his pastrycook, but not his tailor. He giveth a quiet breakfast-party twice a term. He oftentimes adviseth others. He weareth continually his cap and gown. He disputeth in divinity. He angleth for pupils. He changeth whist and écarté for chess. He approveth of toast-and-water. He affirmeth of smoking that it is beastly. He buyeth the Waverley novels second-hand. He selleth certain of his old pictures. He writeth a pamphlet on the vices of the University. He studieth Russell's Modern Europe. He mindeth not to be seen in an old coat. He talketh of the time when he was an undergraduate. He goeth to bed at eleven. He beginneth German. He falleth in love. He getteth sweetmeats from home, and buyeth apples by bushel for dessert. He prideth himself on neatness. He buyeth a picture of his college. He respecteth himself as one that is experienced. He taketh upon him to order dinner. He considereth the University to be a decent

place, and himself to be a decent member thereof.

3. All members of the University wear caps and gowns,

Some ladies wear caps and gowns ;

Therefore some ladies are members of the University.

Prove the correctness of this syllogism ; also of the following :

A man in a skiff has got sculls in the water,
Sculls contain brains,

Therefore a man in a skiff has got water in the brains.

4. Is the following a correct Sorites ?

All young ladies are agreeable ; all agreeable things are pleasant ; all pleasure is uncertain ; all uncertain things are vain ; all vanity is good for nothing ; therefore all young ladies are good for nothing.

5. Put the following argument into a syllogistic form :

“ I must say it was a great shame in the examiners to pluck such a fellow as me, especially when I have been plucked twice

before by accident. And I am sure no one can say I was idle ; for I read all day through the last fortnight, except on hunting days. However, I dare say the Governor wont find it out, for he is deuced slow."

6. The schoolmen define man to be " animal implume." Prove this definition to be false, from the fact that a man is capable of being plucked.

7. Are the speeches in the Debating Society to be considered as deliberative, judicial, or epideictic ? Explain the singular circumstance that no mention of the Debating Society is to be found in Aristotle's Politics.

8. " We understand that Major D** of W*** near Yarmouth, has been convicted of receiving three kegs of smuggled brandy." May not this be called an " illicit process of the major ?"

9. Explain the logical distribution of a term by reference to the meaning of the word term-trotter.

10. Distinguish metaphysically between Oxford milk and Oxford cream, shewing from Plato how much water is necessary to constitute the first, and how much milk the last.

11. Explain the following remarks of Aristoteles novus in his Rhetoric upon the character of the reading man :

“ He supposeth that Henry the 8th must certainly have been a king of England, or something of the kind. He hath an indistinct idea that the Clyde is a trout stream in the West of England, or somewhere thereabouts. He expecteth to pass through Bristol on his road from Oxford to London, but not having a modern map is yet afraid to ask. He keepeth his brush and combs on the chimney piece of his sitting room. He putteth off having his hair cut till after his degree. He hath a list of his books in his desk. He laugheth at another because he knew not the father of Zerubbabel. He taketh a pill on Saturday evenings. He grieveth severely for not getting a first class. He hath a pale face. He feareth that he will make a hash of his history. He taketh a constitutional of forty

minutes every day. He rideth out once a term galloping fast, and pinning in front the tails of his coat lest they get soiled. He despiseth amusements, considering man to be a reading animal. He loungeth in quad, that he may seem idle. He weareth gloves seldom, but oftentimes appeareth in dirty shoes.

Translate the following into your worst English.

Οἱ δὲ ἐπειδὴ παρεσκεύαστο αὐτοῖς, τηρήσαντες
 νύκτα χειμερινὸν ὕδατι, καὶ ἀνέμῳ, καὶ ἅμα
 ἀσέληνον, ἐξήεσαν. Ἐγείτο δὲ Σμίθος ὅσπερ καὶ
 τῆς πείρας αἴτιος ἦν. Καὶ πρῶτον μὲν τρία
 βλάνκεττα συνδήσαντες ὕνγησαν αὐτὰ ἔξω. Τότε
 δὲ ὁ Σμίθος παραινέσας Θομψῶνα καὶ Ἴουσῶνα
 καὶ Ἰακωβῶνα δουνλέττει ἑαυτὸν πρὸς τὴν γῆν.
 Οἱ δ' ἄλλοι ἐφόλλουσιν αὐτόν. Καὶ δὴ ὁ Θομ-
 ψὼν καὶ ὁ Ἴουσῶν; ἄνευ ψόφου ἐδουνγόττησαν·
 ὁ δὲ Ἰακωβῶν, (ὑπέρφατος γὰρ ἦν,) βλανκέττων
 τινος βρεακθέντος, φαλλδουνεῖ, καὶ τὸν πορτερὸν
 ἐξ ὕπνου ἀνεγείρει. Οἱ ἄλλοι μὲν ἐξέφυγον· ὁ δὲ
 πορτερὸς καὶ ὑποπορτερὸς προσελθόντες Ἰακωβ-
 σῶνα τὸν κακοδαίμονα συλλαμβάνουσι. Οἱ δὲ
 τρεῖς οἱ ἀποφυγόντες πολλὴν ὁδὸν ῥυννήσαντες ὡς
 τάχιστα, τέλος ἐστόππησαν· καὶ πολλῶν γνώμων
 λεχθεῖσων ἐνίκησεν ἡ τελευταία ἡ τοῦ Σμίθου,
 ὅτι δεῖ λάρκην ἔχειν, καὶ τότε λαρκήσαντες εἰς

κολληγίαν πρὸς τὸν πορτερόν ρετύρνειν. τὸ δὲ ὄνομα τοῦ πορτεροῦ ἦν Ἰωάννης, καὶ τοῦ ὑποπορτεροῦ Θώμας. Ταῦτα οὖν δετερμινήσαντες καὶ ἔπραξαν οὕτως. Πρῶτον γὰρ λίθοις ἐβρεάκησαν πάντας εἴκοσι ἐν τῷ στρήτῳ, κ. τ. λ.

The Secret History of Oxford, by THUCYDIDES NOVUS.

Put the following into bad English verse.

‘Ὡς ἔφατ’ οἱ δὲ κλάπον Μάσιχοι μάλα γηθόσυνοι κῆρ,
 Καὶ τῶν ἰσχύοντων γένητο ἰαχὴ τε καὶ ὕπνωρ.
 Καὶ τότε Σίνκλαιρος Σκιμμήριος ἄλτο χαμᾶζε·
 Πολλὰς ἔχων πατέρας, καὶ σῶμ’ Αἴαντι εἰοικώς.
 Τὸν Λοῖδην δὲ κάκ’ ὁσσόμενος προσέφη τε καὶ εἶπεν·
 “ Τίπτε μέλει ὑμῖν, Μάσιχοι, ὅτι Ῥάμβλερός εἰμι ;
 Καὶ τί πότ’ ἐστ’ ὑμῖν αὐθώριτί με πρηφέντειν ;
 Ἄλλ’ ὃδ’ ἀνὴρ Μασίχης περὶ πάντων ἔμμεναι ἄλλων,
 Πάντων δὲ ῥυλεῖν ἐθέλει, καὶ πάντας ἀβύζειν,
 Πᾶσι δὲ κομμανδεῖν· ἅτιν’ οὐ πείσεσθαι οἶω.
 Εἰ δέ μιν εὐσπάκοντ’ ἔθεσαν θεοὶ αἰὲν ἔοντες
 Τούνεκά οἱ προθέουσιν ὀνείδεα πᾶσι λέγεσθαι ;
 Πάντας δὲ ἐξπέλλειν ἀγαθοὺς τρεῖουσιν Μασεῖχοι,
 Οἷς αἰεὶ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τέ.
 Μῆδ’ οὕτως κλάσσαν περ ἔων, Μασίχῃ θέοειδες,
 Κλέπτε νόφ’ ἐπεὶ οὐ ψήφῳ ἐξπέλλεται ἡμᾶς.”

UNIOMACHIA.

1. To what alteration in the constitution of the Union do these verses allude ?

2. What is understood by the disputed

term 'Πάμβλερος? Do you agree with the learned editor in supposing it must have meant some opposition society, which has been gradually destroyed in the progress of college generations?

3. Who was the hero *Μασίχης*, and what do we know of his history? Discuss this.

4. Dunderheadius explains *Σίνκλαιρος*, by a reference to the Saxon language. Give any explanation of your own that you think better.

5. Explain the term *εὐσπηκοντ'*, mentioning who is the best speaker in the Union at present, and of what country he is. Also what the last motion was that he introduced, and whether it passed or not.

Questions in Moral Philosophy.

1. Prove the morality of swearing from the Bible and the nature of man.

2. Shew from Whately, whether Sunday

is most properly spent in reading Thucydides and Algebra, or in playing at écarté and drinking claret. Discuss this.

3. According to Locke's theory of ideas, we are to consider the human mind as a piece of blank paper. Does the philosopher here mean brown paper, whity brown paper, or white paper, according to the coarseness of men's minds? Or does he mean white paper only? And if the last, what sort of white paper? whether hot pressed or fools-cap? Give reasons for preferring the latter, and discuss the subject.

4. Aristotle in his Ethics lays down the biting of one's nails to be the height of vice. Prove from this that he agreed with Paley in considering the seat of morals to be in one's fingers' ends.

5. Connect Plato's theory with New College puddings, and discuss the latter subject.

6. Defend upon philosophical principles the conduct of Paley, in having a large and

small hole cut in his door for his cat and kitten. What was the colour of this famous cat? and what of its remarkable actions in the philosopher's study are recorded?

7. Discuss the theory which justifies men in taking freshmen's caps and gowns, instead of their own old academicals, when at a party.

8. Make clear the correctness of the following reasons for cutting a man, according to Aristotle's doctrine of friendship in the Ethics :

"A man may be cut, because he has got on an old coat. Because he has got on a white hat in winter. Because he has taken to reading. Because he has splashed you out hunting. Because he has taken a scholarship. Because he advised you. Because you have found a new acquaintance. Because he would not go with you to W*** in a tandem. Because he would not get tipsy at your request. Because he has taken to wearing his cap and gown. Because he would not carry into chapel for you the second volume of Jacob Faithful.

Because he refused to meet C*** at a wine party. Because his wine is bad. Because his rooms are up three pair of stairs, and therefore difficult to be got at. Because another man says he is an ass. Because he would not go with you on the river. Because his hat is narrow brimmed. Because you find it a bore to nod. Because his dog hurt yours. Because his skiff running against yours hurt your middle finger. Because he got a new novel before you, although your name was down first. Because he beat you at pigeon shooting. Because he would not let you break your own decanter. Because he was spilled. Because he is against Dr. Hampden. Because he shews the white of his stockings.

Questions in Divinity.

1. Who was the third cousin once removed of Tiglath Pelezer's great nephew?

2. What sort of stone was that which David made use of, and were there any others in the brook like it?

3. How often is that important word "and" repeated in the New Testament?

Mathematical Questions.

1. A bets B a certain sum that he will drive a tandem past the Proctor in daylight. B bets C the same sum, that he will ride through the College quadrangle. The Proctor imposes on B three times as many lines as he bet shillings, and the Vice on A fourteen and a half times as many lines as he bet pounds. What was the original sum bet?

2. A Freshman engages to eat a sponge cake while a Bachelor is drinking a bottle of port. The Bachelor begins half a second before the Freshman, and has reached his ninth glass by the time that the Freshman is swallowing the sixth mouthful. How long will it be before the Freshman is choked?

3. A and B had drunk two bottles and a quarter of Port at the proportionate rate of

three to five. A bets B, after this, that he shall be able to distinguish between port and sherry after sipping six times of each alternately. He is blindfolded accordingly, and ceases to distinguish when he has sipped half as many times as B had drunk more glasses than himself. How many glasses had A drunk before he began sipping?

4. Drink half a pint of negus, add to this a pint of beer, seven and a half glasses of Sherry, a bottle and a quarter of Port, three glasses of brandy, a tumbler of rum, and four drops of water. What will be the result?

5. At what angle with the horizon is a tipsy man most easily upset, according to Newton?

6. Reconcile this philosopher's theory of gravitation with the saying, that when such a man was going home from a party the ground rose up and hit him on the nose.

7. At what ratio of velocity will an empty bottle in concussion with a nose break the

nose in question? Explain this mathematical process of reduction to vulgar fractions.

8. Account for the phenomenon in acoustics, that the sound of your voice in calling the porter from your room up three pair of stairs travels at a ratio proportionate to your tips.

9. Explain Newton's theory concerning the antagonistic principles of undergraduates and chapel.

10. Allowing every man in the University to have six friends, each of whom has six friends, and so on; at what degree of acquaintanceship is every man connected with every man, supposing there to be 1200 men.

11. If one bottle is enough for eight reading and a half, how many bottles will be requisite for one man who does not read?

12. Of two Cambridge controversialists, one asserts that the apple which Newton saw

fall was a codlin, the other that it was a golden pippin. State the dispute of these learned philosophers, and shew its effect upon Newton's theory.

13. According to the theory of light, what light is best for escaping the eye of the Proctor?

14. If three men out of seven are plucked when the examiner is in a good humour, how many out of nine will be plucked when he is in a bad humour?

15. Let A be a hunter, B a freshman on the hunter's back, C a fence, and D a muddy ditch, on the other side of the fence. The hunter A suddenly draws up at the fence C. What connection will follow between the freshman B and the ditch D?

THE END.



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